The Western Conference News-Letter

FEBRUARY 1910

A Liberal Religious Magazine devoted to Freedom, Fellowship *and* Character in Religion

"WE ARE CO-LABORERS WITH GOD"

The Western Unitarian Conference

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The Churches of the Western Unitarian Conference.

OHIO.

CINCINNATI—The First Congregational Church, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, D. D., 304 Oak St.

CLEVELAND—Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M., Rev. Minot O. Simons, 1867 Crawford Rd., N. E.

MARIETTA—First Unitarian Church, Putnam and Third Sts. Hours of service, 10:30 A. M., and 4 P. M. Rev. E. Alfred Coil.

SALEM—Unity Church, Pioneer Bldg., Garfield Ave. and E. Main St. Hour of service, 11 A. M. Rev. A. Irvine Innes, 181 Garfield Ave.

TOLEDO—First Unitarian Church, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Rihbany, 4 Ashland Place.

YOUNGSTOWN—First Unitarian Church, Elm St. and Bissell Ave. Hour of service, 10:30 A. M. Rev. Horace Westwood.

MICHIGAN.

ANN ARBOR—First Unitarian Church, State and Huron Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry Wilder Foote.

BENDON—Union Church. Hour of service, 8 P. M., Friday, fortnightly. Rev. A. B. Hills, Traverse City, Mich.

BROOKLYN—Unitarian Church. Occasional service.

DETROIT—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Eugene R. Shippen.

GRAND HAVEN—First Unitarian Society, Washington St. between Third and Fourth Sts. Hour of service, 7 P. M.

GRAND RAPIDS—All Souls Church, Sheldon and Oakes Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard, 22 Paris Ave.

GRAND RAPIDS—Holland Unitarian Church, Michigan Ave. and N. Ionia St. Hour of service, 10:30 A. M. Rev. B. A. VanSluyters, R. F. D. 9.

HARRIETTA—People's Church—Hour of service, 7 P. M. third Sunday of month. Rev. B. A. Hills, Traverse City, Mich.

JACKSON—First Unitarian Society, Jackson and Washington Sts. Hour of service, 10:30 A. M.

KALAMAZOO—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. Joseph P. MacCarthy, 429 W. Lovell St.

MOUNT PLEASANT—First Congregational Society. Hours of service, 10:30 A. M. and 7 P. M. Rev. H. VanOmmeren.

ONSTED—People's Church. Hour of service, 11 A. M. Occasional services.

SHERWOOD—Unity Church. Hour of service 7:30 P. M. on alternate Sundays.

TRAVERSE CITY—Emerson Unitarian Church. Hour of service 7 P. M., first, second and fourth Sundays of month. Rev. B. A. Hills, 303 W. 12th St.

INDIANA.

INDIANAPOLIS—All Souls Unitarian Church, Alabama St, near Fifteenth. Hour of service, 11 A. M.; and 7:45 P. M., when specially announced. Rev. Frank S. C. Wicks, 17 Michigan St.

HOBART—First Unitarian Church. Hour of service, 7:30 P. M., on alternate Sundays.

ILLINOIS.

ALTON—First Unitarian Church, 110 East Third St. Hour of service, 11 A. M. Rev. Howard MacQueary.

BLOOMINGTON—Unitarian Church, East and Jefferson Sts. Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 E. Chestnut St.

BUDA—Union Christian Society. Hour of service, 2 P. M.

CHICAGO—First Unitarian Society (Memorial Chapel), Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 1174 E. 57th St.

CHICAGO—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 4232 N. Hermitage Ave.

CHICAGO—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M. Prof. George B. Foster, 1432 E. 51st St.

CHICAGO—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 1529 E. Wellington Ave.

EVANSTON—Church of All Souls, Chicago Ave. Hour of service, 11 A. M. Rev. J. Vila Blake, 122 Ashland Blvd., Chicago.

GENEVA—First Unitarian Society. Hour of service, 4 P. M. Prof. Geo. B. Foster.

GENESEO—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

HINSDALE—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

MOLINE—First Unitarian Church, 16th St. and 6th Ave. Hour of service, 7:45 P. M. Rev. E. G. Brown.

QUINCY—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott, 1426 Vermont St.

SERENA—Pleasant Hill Union Church. Hour of service, 10:45 A. M., third Sunday in month.

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The

Western Conference News-Letter

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50c a Year. **5c a Copy.**

Sixteen hundred copies of the January NEWS LETTER were printed and distributed. Five hundred paid subscriptions have reached this office. To make the venture an assured success five hundred more should reach us within the next thirty days. Some ministers and some churches have given hearty support, the Davenport, Iowa, church leading all the rest with fifty subscriptions. Others ministers and churches have been indifferent or dilatory. To these we would say: The churches, weak and strong alike, *need* the paper. It will help them to keep from getting self-centered and give them a stronger consciousness of fellowship and of a common cause. Moreover, the paper is not the organ of the secretary, but of the Conference, which must meet any deficit at the end of the year. It therefore properly appeals to the loyalty of the ministers and churches. We are confident that no church in our territory is so weak that at least ten subscriptions can not be secured in it if someone will make a careful canvass or properly present the matter to church or alliance. So believing, we are sending this issue to some six hundred old subscribers who have not renewed, in the hope that they will, without delay, send in the subscriptions.

Because we have to pay exchange on all checks on other than Chicago banks we ask that single subscriptions be sent by money order or in coin cards.

A letter from Rev. W. C. Gannett expressing satisfaction at the appearance of the Conference motto, "Freedom, Fellowship and Character in Religion" on our title page gives a bit of history and a suggestion for the future. He says: "The motto in its first form had only *two* stars, 'Freedom' and 'Fellowship.' In 1878 The Pamphlet Mission, the mother of our Western paper, Unity, set on its way specifically to promote 'Freedom, Fellowship and Character in Religion.' At Cleveland in 1882 the Western Unitarian Conference became an incorporated body and the motto was formally adopted as the Conference motto to be engraved on the Conference seal. Who first felt that the phrase was still incomplete to describe our religious ideals and needed the addition of the word '*Service*' I do not know. Very likely there was no first. The thought must have come to many in these latter days of deepening social consciousness. And *is* not the fourth star needed to complete the constellation? Why shouldn't we try to make 'Freedom, Fellowship, Character and Service in Religion' one of the accredited and familiar mottoes of the Liberal Faith?" Why indeed?

Our friends in Iowa have been much wrought up over the coarse and vituperative attacks on prominent Unitarians by Evangelist Biederwolf at

Sioux City last December. Mr. Carrington of Des Moines, sends a clipping from the Des Moines Daily Tribune in which the minister of the Wesley Methodist church expresses himself on this "shirt-sleeve evangelism:"

"There are too many who use improper language for the sole purpose of bidding for a crowd," said the Rev. Mr. Abel. "Think of a man preaching the riches of grace in a gospel of love using such terms as would have the tendency to make his hearers believe that he got his elementary education down on the Bowery and had taken advanced English in 'Kerry Patch.' The man who stoops to *slangy, vulgar epithets cheapens himself* and lowers the world's estimate of the pulpit and brings to naught and into disrepute the evangelistic effort itself."

In this statement he was unanimously supported by the Ministerial Association.

Another Iowa friend asks "Isn't every knock a boost? Who can hear the revivalist picture Dives calling for water with thirst unquenched through all these centuries and not abhor such a religion? Would the meanest man you know treat a dog like that? Would God so treat his child."

Reports of the committee charged with the administration of relief at Cherry, Ill., show that since the middle of November more money has been disbursed in the town than during an equal period when the mines were in operation. The sources of these receipts are interesting:

Insurance	$100,000
United Mine Workers	25,000
Company pay day — Nov. 15	20,000
Company pay day—Dec. 1	20,000
St. Paul Railroad Company	10,000
Catholic cash relief	5,000
Chicago Slavish newspapers	4,200
State of Illinois	2,500
Wholesale cost of 2 cars of food and clothing	5,300
Red Cross relief orders	4,200
Total	$196,200

The Red Cross committee gave out comparatively small relief orders because after the first few days there was no lack of money. This committee now has $90,000 awaiting final distribution. From a variety of sources,—funds in hand, United Mine Workers, the St. Paul Company and State Appropriation a permanent fund of $500,000.00 is expected, the income of which will adequately provide for the stricken families until self-support is possible.

Prof. Doan's book "Religion of the Modern Mind," bids fair to be a topic of discussion among us for some time to come. It has a special significance for our churches because Prof. Doan teaches theology to the students at Meadville who are preparing for our ministry. It also has special value for our churches because it strikes a note almost unheard among us for a generation,—the clear note of a personal religious experience as the most central, vital and essential thing in religion. We may accept all the revelations of science, respond enthusiastically to Mr. Holmes' clarion call to *do* something for the betterment of social, industrial and political conditions;—but unless we are sure of "God and the human soul" we are in poor case indeed, our hopes devoid of sufficient sanction and the nerve of our efforts cut. Those of us who differ most from Prof. Doan's philosophical doctrine have most to learn from his personal experience. The form of his utterance is due in part to his Quaker training and in part to the fact that the addresses which compose it were delivered to audiences rightly or wrongly assumed to be hostile or indifferent to his message. He feels himself "A voice crying in the wilderness" and he is in dead earnest. Whether Prof. Doan's book finds approval or disapproval, it will have done our cause good service if it sends us all deeper into our own hearts and so, nearer to God. On other pages Mr. Boynton and Mr. Vail say their word about the vital issue Prof. Doan raises.

What is Mysticism?

BY REV. A. R. VAIL, URBANA, ILL.

Today the word "mysticism" is persistently thrust upon our attention. It appears ever more frequently in present-day theology. Some use it as an epithet of derision; others count it the pinnacle of commendation. But whatever our attitude may be, we have to reckon with it, for we now stand at the center of a great mystical revival, the most significant in centuries.

The signs of it shine out on every side. Its forms, as is always true of such revivals, are manifold. Its expectations are boundless. That the spirit may leave the body and fly through the air, communing with spirits in distant regions, that it may extirpate cancers and set broken bones,—these are claims which among the wilder present-day mystics, such as Theosophists and Christian Scientists, pass unchallenged. But this is characteristic of each mystical revival in history. There is always the mysticism which is fantastic and fanatical;—such as the speaking with tongues in early Christianity, the visions of Saint Bernard and Swedenborg, the hallelujah ecstasies of the revival ists. But through the center of such mystifying fanaticism there runs just as surely the saner thread. We must not forget that Socrates, Plato, Paul, Augustine, Eckhart and Emerson were mystics. There is an intellectual mysticism which has gathered into its circle some of the rarest thinkers of the world. The authors of the immortal Upanishads and the "Celestial Song" of India were mystics. It is a worldwide movement of the human spirit, at least three thousand years old.

Now what is its essence, the spiritual principle which runs through all these movements? Fortunately, as we survey its history this is transparently clear. On one side mysticism is a creed, the most sublimely simple ever framed, namely this: God dwells within man. Paul and most Christians say God enters a man at his conversion. The Hindoos affirm that he abides there eternally; the individual simply calls Him forth. But both agree there is a state where God is Life at the center of man. Emerson and spiritual Unitarians make God's immanence the very being of religion. Prof. Royce, perhaps the greatest philosopher of America, holds essentially the mystical creed. He loves to draw his sublime idea from the Upanishads and the Mediaeval mystic, Eckhart. As he frames it, our mind is the image of the God-mind. As an idea floats in our consciousness, so float our minds in the consciousness of God. God becomes conscious again in us. At the center of our life we are God. The intellectual mystical creed is clear. It is that of the great nineteenth century idealistic philosophers. What art thou, oh man? In thy deepest self thou art God. Not all of God, but a God-fragment, an outlet through which God manifests himself to men. The amazing historic fact is this; all mystics, for three-thousand years, however else they may differ, on this simple creed are at one.

They are thus agreed, most of them will affirm, because each mystic in his mind *experiences* the creed. And now we go beyond Prof. Royce and the rationalists. First, mysticism is a creed; secondly, it is a spiritual practice. Mystics meditate long in silent concentration that they may transform the rationalist's God-idea into a living spirit. With Socrates they gaze on the idea of God, until it is actually transfigured into reality. We all know the difference between a concept and a direct perception. The mystic contemplates the God-concept until it waxes into direct vision. What he thought about now he sees, yea, he is. It is no self-delusion. The idea he has tried to grasp, now grasps him. He can now,

in this moment, no more put God aside than could Paul on the Damascus road.

Such sight of viewless God is the first wonder of mysticism. So marvelous was it to many Hindoos that they sat in ecstacy gazing into God,—sat so most of their lives.

To such a motionless mystic God is utterly still. An Eckhart, a mystic of pure contemplation, beholds God as a silent spirit abyss. But an active Emerson beholds the Infinite in eternal motion, shooting rays from his vast abyss, hasting from world to world. We see that part of God, be it stillness or action, which is expressed in us. Present-day mystics add still more to the older vision. Within God-motion they see God-will. The God-conception of Prof. Royce is to them a living presence. Will, in them and above them, becomes the deepest thing in the spiritual universe. It is moving straight on over immeasurable time to the Kingdom of God in earth and heaven.

In a word, no man can grasp God merely by pure thinking. He must act,—follow the will of God which he sees, and wait for more illumination. Only by the blending of action and contemplation can he rise from height to height in the knowledge of God. Know; then do. Do the will; then know the more the God whose will you do.

After a time the intellectual mystic climbs to a new spiritual altitude, clear of cloister and hermit cell. He knows that God has lifted him to a mountain-top of spiritual experience. From that pinnacle he overlooks the world. Within and about him is love unutterable. Through him shines the tenderness of God. Down he comes to the world with a possession greater than all knowledge; it is love. Henceforth for him love is God; truth is God's servant. He knows the truth that he may get love, and love that he may serve men. He discovers the truth shining at the heart of Christianity. Mystic knowledge makes new affections. He sees the Truth that he may gain the spirit-power to do its bidding. He gazes on God that he may love man. He knows God that he may act and love as a god.

Thus the highest mysticism is merely a path to spiritual recreation. It opens the mind to something more than Truth; it opens it to God himself. It refashions the intellect; it re-creates the heart with divinity. It is more than all heredity. Emerson and St. Francis declare a hundred times it was the secret to all they became. The Gospel of John proclaims it the inner way of the Christ. Who of us would not be an Emerson in intellect, a St. Francis in love, a Christ in spiritual magnitude? The way is clear: know God as the true mystic knows Him.

The following poem was published in the Christian Register more than a dozen years ago. It is a great favorite with the editor and he is frequently asked for a copy of it. He now shares it with the readers of the NEWS LETTER:

THE DIVINE HELP.

Father, whose tenderness has wrapped me 'round
  In a great care, to what shall I compare
  Strength thou has sent in answer to my prayer?
Not to the strength some failing vine has found
That, trailing listless on the frozen ground,
  Clings suddenly to some high trellis there,
  Lifting itself once more into the air,
With timid tendrils on the lattice wound;
Rather to help the drooping plant has won,
  That, weary with the beating of the rains,
  Feels quickening in its own responsive veins,
The sudden shining of a distant sun.
  When from within the strength and gladness are,
  Then knows my soul its help comes from afar.
—Alice Wellington Rollins.

"We love characters in proportion as they are impulsive and spontaneous. The less a man thinks or knows about his virtues the better we like him."
—Emerson.

"God! Thou art love! I build my faith on that. So doth thy right hand guide us through the world wherein we stumble."—Browning.

"That which thou wouldst not suffer thyself, seek not to lay upon others."
—Epictetus.

Rationalist and Mystic

BY REV. RICHARD W. BOYNTON, BUFFALO, N. Y.

The doctrine that differences of temperament are fundamental and lead to radically divergent interpretations of the profounder issues of life, or at least of thought, is being overworked in current philosophical discussion. That there are differences, no one will deny; but that they are absolute and thoroughgoing, so that men of one well-marked temperamental variety can hold no fruitful discourse of reason with men of another variety is matter, I think, for a healthy skepticism. Yet because we habituate ourselves to speaking almost different languages in our serious attempts to interpret life, it is evidently as hard to arrive at a mutual understanding as if we were Jews and Greeks in Paul's turbulent congregation at Corinth.

In the philosophical arena a merry battle is going on today between the rationalists on the one side and the pragmatists or empiricists on the other. Looking at the mighty shield of existence from opposite sides and with opposite prepossessions, they cannot at all agree in their description of what they see on it; and worse, cannot admit that what their apponents claim they see is actually there. The discussion has passed into a phase in which each side taxes the other with inability to understand the plainest speech. Peace is not in sight, and meanwhile the common man complacently falls back on his old conviction that philosophy, after all, is a mere juggling with words, and that the profitable thing to do is to stick to practical life. In that he is mightily mistaken, but the philosophers are too busy with each other to help him out of a delusion, so natural under the circumstances.

Such a breaking down of the means of communication between minds of one type and minds of another is equivalent to anarchy in the realm of our higher interests, and is deeply to be deplored. The neutral spectator, who stands a little to one side, may possibly help the eager combatants if he mildly remarks that there are two sides to the shield, and that if they will considerately change places, even for a moment, much enlightenment will result.

As a candid friend to both parties, and an interested spectator who hopes to see a fair field and no favor, I venture to offer a few observations on the contest between rationalist and mystic in the NEWS LETTER for January. Dr. Dodson, in his review of Prof. Doan's "Religion and the Modern Mind," clearly made every effort to be just and even charitable. If he fell any short of success, it was owing to a fundamental divergence of temperament, to which he himself cheerfully confessed. I have privately written him my appreciation of the fairness of his review, and do not impugn that fairness here. Still, I should very much regret it if anyone were to miss getting the stimulus of Prof. Doan's thought through too readily accepting Dr. Dodson's verdict.

The book is, first of all, a revelation of a profoundly mystical temperament; but it is a great deal more. It is the unfolding of a wonderful experience of God in the soul of a living man,—such an experience as thrills not only him who has it, but all others to whom he can in any way communicate it. Now an actual experience of God is altogether too rare a thing in our time of the world to be looked at askance. It is the reality of which all discourse of reason is the attempted account and explanation. Prof. Doan in the volume in question describes his experience,—or rather hints at it, for it is indescribable,—in many ways, and not only in the extreme language which Dr. Dodson quite legitimately quoted. It is impossible to quote him fully here.

But he deserves to be read, and read again, and meditated upon, because of what appears to one reader at least, to be his simply invaluable contribution to our inadequate Unitarian thought, and especially experience, of the living God.

I agree with Dr. Dodson's strictures on some of Prof. Doan's language. The latter is apparently at times in captivity to Carlyle, in his last and worst period. Yet I cannot conceal from myself the impression that in this book there is writing about the deep things of a man's soul which in the range of my reading can only compare with the astonishing revelations in Carlyle's early journals.

It is impassioned because it is a frank record of the greatest of all experiences. There is no "proof" of propositions, such as the rationalist instinctively asks for, because you do not prove what you see; you merely look at it, and ask others to do the same. There is really no attempt to impose the writer's temperament and methods on others. Prof. Doan simply witnesses powerfully to what he himself sees and knows, and read with full sympathy even his most strained passages take on the aspect of a dialogue with his own soul rather than an exhortation to the reader.

I write as one who is mostly rationalist and only slightly mystic. But my own debt to Prof. Doan is too great, and my sense of his general rightness of impulse and direction is too strong, to allow the impression to stand that he is merely an infatuated dogmatist. He is the most striking representative now in sight of one powerful current of Unitarian thought, if we must not say *the* most powerful current, its humanitarianism. I think that he is anything but "anthropomorphic in the most literal sense," as Dr. Dodson charges him with being. Or, if it is anthropomorphism, it is so with a profound difference. My plea is solely for open-mindedness. Let Prof. Doan, with his new note of passionate believing, have a chance. Heaven knows it is long enough since anyone among us believed anything passionately and spoke as if he did.

If e'er when faith had fall'n asleep,
I heard a voice, 'believe no more,'
And heard an ever-breaking shore
That tumbled in the Godless deep.

A warmth within the breast would melt
The freezing reason's colder part
And like a man in wrath the heart
Stood up and answer'd 'I have felt.'

Here is one who speaks even about things divine and sacred "like a man in wrath." But it is because he has *felt*. Let us try to understand him, and to catch his vision, if we can.

Running Comment

BY JOHNSON BRIGHAM, DES MOINES, IA.

The movement of the scientific world toward light, and the abnormal fear of the theologian lest more light should blind, or at least disturb the vision of believers together form many sadly and even tragically interesting chapters in the history of programs. The skepticism of the early scientists themselves as to the extent to which the spiritual vision, like the material vision, can accommodate itself to new conditions, when regarded in the light of modern successes in visual accommodation, strikes the twentieth century reader as almost if not quite ludicrous. The Vernon History of Oxford Museum, quotes a rhyme facetiously picturing Dr. Buckland lecturing

"In Ashmole's ample dome, with look sedate,
Midst heads of mammoths, Heads of Houses sate;
And tutors, close with undergraduates jammed,
Released from cramming, waiting to be crammed."

It relates that Buckland, though himself a most sincere churchman, was as-

sailed for heterodoxy because his geological discoveries seemed to controvert the traditional views of the Creation and the Flood. "Thank God! we shall have no more of this Geology!" ejaculated Dean Gaisford when Buckland went to Italy.

Remember this ejaculation was uttered, not centuries ago, but in the 19th century!

The collections which Acland secured for Oxford were very ungraciously received. Cases sent by sea were detained at the London docks, the inspectors, smelling the whiskey in which they had been preserved, scented a smuggling scheme! Many specimens came through without preservatives, and were temporarily placed in Dr. Presey's stables. Canon Faussett, objecting to the odor, allowed his servants to raid the stable and fling the specimens into the street. Before Acland could rescue the "remains," a passing dog ran off with the giraffe's tail, and in consequence the tail of the giraffe now in the Museum is only a plaster cast! It is related that Dr. Kidd, "after examining some delicate morphological preparation in the Acland collection," declared first, "that he did not believe in it, and secondly that if it were true he did not think that God meant us to know it."

In 1860 the Museum was the meeting place for the several sections of the British Association. Dr. Tuckwell is quoted as saying that Wilberforce plagiarized from a mountebank sermon by Burgon, expressing the "disquietude" he should feel were a "venerable ape" to be shown to him as his ancestress in the Zoo: a piece of clever, diverting, unworthy claptrap. Huxley rose, white with anger. "I should be sorry to demolish so eminent a prelate, but for myself I would rather be descended from an ape than from a divine who employs authority to stifle truth."

Vivisection had a hard fight for the right to a place in the Museum. The erection of a Physiological Laboratory was opposed by anti-vivisectionists. Professor Freeman claimed as historian "to be as much a man of science as any one who operated on live rabbits, but he did not ask to be allowed to illustrate the siege of Jerusalem by a reptition of its massacres, or the Elizabethân festivities at Kenilworth by a bull-baiting. He deprecated the establishment in Oxford of a "chamber of horrors." Professor Freeman was inaudible amidst the shouts, and the vote was taken—412 for, 244 against.

Comments on great men after their decease reveal the actual judgments of the soul as to the real things in life and death, as in counter-distinction to those fragments of the imagination which many persist in calling the essentials of the religious life. Let us take the latest conspicuous instance in the passing of that rare soul known to the reading world as Richard Watson Gilder. I myself know, from talks with him in his summer home in Marion, Mass., in his New York city home, also on the cars between Marion and Newport and on the Sound steamer between Newport and New York, that with him creed of itself counted for nothing unless crystallized into a life worth living. Nor am I alone in my discovery. The Rev. Henry Van Dyke, an orthodox Presbyterian minister whose intensely orthodox sermon before the General Assembly in Des Moines still rings in my ears, was rightly moved to write of his dead friend as of one who unquestionably belonged to the Kingdom of Heaven. Hear his beautiful words:

"Pure was the light that lit thy glowing eye;
Strong was the faith that held thy simple creed;
Ah, poet, patriot, friend, to serve our need
Tho leavest two great gifts that will not die—
Amid the city's noise, the lyric cry!
Amid the city's strife, thy noble deed."

"That which we are, we shall teach, not voluntarily, but involuntarily." —Emerson.

"Will you have me bear poverty? Come, and see what poverty is when it strikes one who knowest how to play the part well."—Epictetus.

Some Dead Walls for Unitarians

BY REV. GEO. A. THAYER, D. D., CINCINNATI, OHIO

Inherited prejudices, howsoever vague and nebulous may be their contents, are among the most formidable obstacles which every advocate of the use of reason in religion, the Unitarian among these, has to meet.

To the common man the phrase reason in religion implies a contradiction of terms.

The human brain has had it drilled into for thousands of years, accented often by bodily tortures of a dreadful type, that religion is not a natural product of intelligence but a foreign, heaven sent message, borne hither by peculiar divine teachers.

Christendom has received this view, until a majority of persons in Christian countries take it for granted that the main assertions which have been the conspicuous teaching of the creeds concerning God, the hereafter, Jesus and the Bible, are among the indestructible first principles of knowledge and civilization.

Where dissent has long been crushed by violence so as not only to be eccentric but perilous, there ceases to be any hospitality towards rationalism even though there be no sincere faith.

Men are like the witty Frenchwoman who did not believe in ghosts but was afraid of them. They do not, in any active manner by which any church profits, care for Christianity; but they hold fast as the last shred of faith, to the sanctity of the doctrines of their ancestors, and would as little open their minds to entertain a presentation of religious truth which denied those venerable fundamentals, as they would give ear to a proposal to destroy the national constitution.

A familiar illustration of this temper is in the comparative size of Sunday schools. Quite generally in any community the liberal Sunday school will catch far fewer of the children whose parents superficially, would seem to be devoid of any interest in one church or another, than will that school which belongs to some orthodox creed.

This may be partly accounted for by the characteristic lack of the proselyting spirit among all rational believers, and the lack of scruple as to where they proselyte which marks most of the churches of supernaturalism.

But much more is it likely to be due to that notion in the background of parental preference that some old types of church are the safest if perchance there should be any immortal danger.

Among adults of superior intelligence when applied to other than theological fields, who do not pay much attention to religious discussion and know little of the bearings of the new learning upon popular Christianity, there exists very widely the latent presumption that the "good old church" with substantially its ancient ideas, is founded upon some thing more solid than can be any institution built upon modern conceptions of faith and duty.

Such men and women will be married and buried by the old church; and when their children choose, under any influence, wise or foolish, to join a religious organization it is the old fashioned theology which their fathers and mothers encourage.

Most of us have known agnostics and professed sceptics who deliberately put their children into Roman, Episcopalian or other antiquated schools, upon the apparent principle that only the sort of religion for a child is that which least appeals to the grown man.

Against so many dead walls of unthinking tradition, it is not strange that our Unitarian teaching rebounds without making any impression.

And when, as is sometimes the case, our Unitarian emphasis seems to the average observer but a slight departure

from the ideas of the other churches, employing many of their phrases and chiefly distinguishable by what it does *not* say, it is not extraordinary that so few persons deem it worth while to trouble themselves about us.

Another obstacle is that with which we contend in a degree in common with all other religious bodies.

The present generation, we hear it often repeated, has lost all interest in the Bible and in organized religion of any sort.

But the Unitarian church in the past has obtained much of its influence from its interpretation, so much more satisfactory to many minds than that of other churches, of the meaning of the Bible. We have made it more human and sensible and our conception of its message has drawn many to us who were dissatisfied with the old conceptions.

But if people do not read the Bible it matters to them little how much better our ideas of it may be; they are not interested in that sort of discussion.

And as for religion in general we must by our special genius, treat it in a sober orderly way, with a certain care for the literary quality, which hardly reached the multitudes in the days when they were eager to hear about some religion, and will much less touch them now when their absorbing concern is for something more dramatic, sensational and stirring than our sober appeal to reason could possibly offer.

These are some of our hostile obstacles whose realization should make us patient of our slow progress in human regard, and compel us to constant inquiry whether there are not defects of our forms of worship, or our style of discourse, which could be profitably mended.

Progressive Orthodoxy

REV. J. L. MARSH, COLORADO SPRINGS, COL.

The First Congregational Church of Colorado Springs has grown strong, active, and liberal under the twenty-seven years ministry of Dr. J. B. Gregg who resigned last summer. This last week the church had the novel experience for them of installing a successor for the beloved pastor of a generation. Rev. W. W. Ranney, recently of Hartford, Conn., is the chosen man. The council called to install him heard from him what was characterized as a clear, profound, and exceedingly satisfactory statement of experience and belief. Believing that the NEWS LETTER readers are not very familiar with "Satisfactory" "orthodox" statements I am going to quote some of the passages as reported in the daily paper—that you may know what modern orthodoxy is.

In speaking of his belief in God the preacher said: "John Fiske's 'Idea of God as affected by Modern Knowledge' marked a distinct epoch in my thinking and still satisfies me as no other extended statement about God I have ever read does satisfy me." This recalled to the minds of some who heard it the fact that it is not so many years ago that in this city there was such a protest from some of the church people here against John Fiske's books being in the Public Library that the Library Board was requested to remove them from circulation. To find the new minister satisfied with this "Idea of God"—indicates some progress.

Mr. Ranney further says, "My thought of God is set in the frame of modern knowledge of every sort. All that is known in the sciences, geology, biology, sociology, psychology, is a part of our knowledge of God. * * * Every man who helps the world see the truth is a theologian, even though he is lecturing about chemistry or physics." The most important bits of knowledge about God are those which are most

closely related to all other knowledge and throw most light on all the rest. Miracle, then, is less a help than difficulty in theology, for miracle is essentially an unrelated fact. It is only when it becomes related to knowledge as a whole that it becomes intelligible or useful to us, and that moment it ceases to be miracle."

The candidate declared that his belief in God had not come by argument nor knowledge but "is vitally a discovery within my own soul and an exercise of my own will." "When I turned away distracted from theology, one thing was left to me, that *I must* be honest." "That 'must' which sang in my soul and sent me out in what I thought was loneliness till I saw not the face of God plainly, was His voice speaking to me."

This recalls Theodore Parker's "Voice in the Soul." This thought is expanded and brought to this statement. "God is within us the source of our strength, the guarantee of our ultimate victory over all evil: in Him we may be glad and valiant. And the same Spirit which wins within us dwells in all whom we meet, even the most degraded, and we may count on His help for them and in them." Could Channing resent this?

In regard to Jesus Mr. Ranney makes his approach and interpretation thus: "God is love, and Jesus is the most loving character the world has ever seen. And as love is the attribute of God most important to discern, Jesus is the supreme manifestation of God to man." Here follows a fine passage emphasizing the revealing power of the life and example of Jesus, leading to this. "I no longer puzzle myself over the difficulties of thinking Him both divine and human. The perfection of this humanity is His divinity. The Christ has come to mean so much to me, not by emphasizing the miraculous elements in history, but by trying to trace his character where it runs parallel to that of universal humanity." "He was a man, under all the limitations we know so well; and His divinity was also like ours except in degree and in the fact that He was 'the first-born of many brethren." Here he glorifies the early attempts of the church to define the union of the divine and human—and although not successful he calls it a "splendid achievement of human thought;"—and then we read as follows: "It was the great accomplishment of the past to affirm and defend the divinity of one man, Jesus of Nazareth. It will be the great achievement of the years to come to affirm and to realize the divinity of all men."

A paragraph deals with sin and the atonement in such a way that I fear many an old preacher would not sense what was being written about. Here is the way it is put to us. "In this generation we are feeling peculiarly the necessity that is laid upon us to enter into the lives of the hurt children of God and by sharing their experience and putting our hands to help underneath them, lifting the whole level of our common life. The atonement may be less talked about than it once was, but I am glad to believe it is being more lived."

The life to come is gently touched thus—"What need is there to speak of the life to come? Life is one everywhere. And that life is of God: that life is Christ. His resurrection seems to me to have been expected, for He, though dwelling in the fleeting tabernacle of the body, was not flesh but spirit. And our resurrection is similarly assured. inasmuch as we have the divine life of the spirit in us."

I am much mislead if these extracts do not indicate the rapid growing together in sympathy and perhaps in organization of the so called "orthodox" and "Unitarian Congregational churches" The day of criticsm and competition ought to grow into cooperation and active fellowship.

"I will so trust that what is deep is holy, that I will do strongly before the sun and moon whatever only rejoices me and the heart approves."—Emerson.

"Nothing can bring you peace but yourself."—Emerson.

TO THE EDITOR:

The special feature which may be of news value is the attempt we are making to extend our work into the country. The rural districts here are ripe for our work as is evidenced by the fact that we are called on for so many funerals and so much outside work. In trying to meet this need we have put into the surrounding country a large number of tracts of the association and copies of the paper edition of our "Hymns and Tunes." We want to banish the old "Blood" and "Anger" and "Punishment" hymns and replace them with hymns of trust and brotherhood and service. Of course there is opposition, but that is a good tonic. Then we are using many ways to bring our message before these same people in a personal way. When it is possible I go into the country and speak as opportunity affords. There are five centers of interest at present outside our own town. All sorts of things are done to prejudice the people against us; but in time the rankest prejudice may be overcome. It is slow and toilsome work, but we are solaced with the thought there is being laid here a foundation for a larger work in years to come. Probably we shall be sharers in this only as we share in the preparation for it. Still, how good that is! To be a *cause* is at least as good as to be always an *effect*. To be a *resisted cause* prevents the incoming of lazy *effects*. As a center of liberal thought and feeling we are trying hard to be as good *radiators* as posible. We are getting lots of good advertising, through the resistance of the orthodox and through the good and the evil that we do, our evil, in the eyes of our critics, being simply a different opinion in religion than their own. There is no doubt that the struggle of the Catholic Church against Modernism is to have its effect on us up here in the solitudes and that this same struggle will be entered upon against us by some other religious bodies. Yet we shall survive and grow and never have a wish for any such dominion as would give any man's opinions into our keeping to be separarted from his person and his own control.

Rev. C. F. Niles, Menominee, Wis.

During the month the secretary has spoken at Iowa City, Moline, Davenport, Geneseo, Detroit, Sherwood, Serena, Milwaukee and Youngstown. He was privileged to attend the annual meetings of the churches at Geneseo and at Milwaukee. At both places he found a fine spirit, varied church activities and an affectionate relation between pastor and people. He was a guest at the installation of Mr. Shippen in Detroit on the 21st and took part in the installation of Mr. Westwood at Youngstown on the 23rd.

The Chicago Associate Alliance of Unitarian and Other Liberal Christian Women will meet at 11 A. M., Thursday, Feb. 3rd, with the First Unitarian Branch Alliance at the Memorial Chapel, 57th St. and Woodlawn Ave., Chicago. Rev. Walter F. Greenman of Milwaukee will give an address on "The Limits of Parental Restraint," which will be followed by discussion. Luncheon at one o'clock. Take Illinois Central to 57th St. and walk west to Woodlawn Ave.

It is frequently said that the Unitarians hold a negative attitude towards life and religion. The truth is that the fundamental negation in life and religion is that which assumes that man is morally depraved and lost and can only be saved by a process of miracle. The doctrine of depravity is the great religious negation, and is founded on an underlying pessimism towards life. If we deny depravity and the necessity of miraculous salvation through Christ we do so for the purpose of making the great affirmation, that man is naturally the child of God, and that all men have the potential capacity to enter into the divine life by natural processes. This is the most positive assumption of religion and the basis of the greatest optimism towards life. The Unitarian attitude is the most positive religion the world has known.—Rev. F. M. Bennet, Lawrence, Kansas.

NEWS FROM THE CHURCHES.

OHIO.

CINCINNATI. — First Congregational Church, Rev. George A. Thayer, D.D. The Woman's Alliance held a largely attended meeting early in the new year for the purpose of increasing the activity of the church in the social uplift of the city. A group of committees or "circles" was established each under an energetic head, for helping the friendly visiting work of the Associated Charities, for providing workers for the University settlement, an unsectarian benevolence of which Dr. Thayer is the president; and for interesting the younger people in the Shut-in Society, another unsectarian movement. In addition committees were formed for promoting the social interests of the church and for strengthening its already efficient Sewing Society. All these circles have begun their duties with enthusiasm and others are in prospect. Dr. Thayer has just printed a pamphlet for the class study of Alliance branches upon Unitarian Beliefs, copies of which will be freely given to applicants. The annual parish meeting showed a highly encouraging financial condition of the church. The common custom among our congregations of preluding the business discussions of the gathering with a supper has been successfully carried out for some years.

YOUNGSTOWN.—First Unitarian church, Rev. Horace Westwood. On Sunday, January 23rd, Rev. Horace Westwood was installed as minister of the Unitarian Church here. The formal installation was in the forenoon and a platform meeting filled the evening. Those taking part in the services were President Southworth and Prof. Doan from Meadville, Rev. M. O. Simons of Cleveland, Rev. H. H. Saunderson of Cambridge, Mass., Rev. Jones of Newcastle, Pa., and Rev. Ernest C. Smith of Chicago.

MICHIGAN.

DETROIT.—First Congregational Unitarian Society, Rev. Eugene R. Shippen. On Friday evening ,January 21st, Rev. Eugene R. Shippen was installed as pastor of this church, succeeding Rev. Reed Stuart who retired last fall after a pastorate of twenty-three years. A full account of the installation will be found in our March issue.

GRAND RAPIDS.—All Souls Church, Rev. H. B. Bard. Benjamin Fay Mills occupied the pulpit of our church on the morning, afternoon and evening of January 2nd, and gave two courses of addresses in the afternoons and evenings of the ensuing week. The message given was inspiring, the attendance gratifyingly large.

MINNESOTA.

HANSKA.—Nora Free Church, Rev. Amandus E. Norman. The Nora congregation held its semi-annual meeting last Sunday. The attendance was exceptionally good. Dinner was served at the parsonage, after which the members and friends were entertained by music, songs and a paper on the "Events of 1909." The congregation is enjoying a healthy growth.

WISCONSIN.

MADISON.—First Unitarian Society, Rev. F. A. Gilmore. At the annual meeting, held January 12th, the treasurer reported expenditures of $3,400 for the year, all but $225 of this amount having been raised locally, so that complete self-support seems near at hand. $112 was raised for missionary purposes. The Woman's Alliance gave $550 to the church and furnished flowers for the pulpit, sewed for the City Hospital and answered several outside calls. The Lend a Hand Club reported monthly meetings, will henceforth provide flowers for the pulpit and represent the church in the newly formed Charities Association. Prof. Flint reported for the Sunday school and Mr. Ralph King for the Y. P. R. U. The pastor's report showed twenty-five members added to the church during the year and a variety of activities besides preaching. One pleasant experience was a two weeks exchange with Rev. C. W. Heizer of Ithaca in connection

with the Billings lectureship. The new parish house is going forward and active work of construction will be resumed in the spring. The parish voted to apply for a loan of $3,500 from the loan fund to cover changes in the church building and furnishings for the parish house.

ILLINOIS.

BLOOMINGTON. — Unitarian Church, Rev. J. H. Mueller. On the evening of January 5th, the church held its annual meeting,—preceded by a supper, of which one hundred and twenty partook. The business meeting was marked, throughout, by the greatest enthusiasm. All departments of the church made a splendid showing. During the year, fourteen new members had been added to the church. The Sunday school, under the able leadership of Prof. Pearce, is flourishing. The Unity Club, with a membership of 34 is, this year, studying the History of the Christian Church. Reports from the Channing League, organized not long ago, among the younger people of the church, were especially gratifying. The activities of the Ladies' Aid Society, during the year, had been particularly vigorous; the report of the treasurer showing that, from one source and another, the ladies had gathered something over $1,300. By a vote of the meeting "Hymns for Church and Home," will shortly be introduced in our congregation.

URBANA.—Unitarian Church, Rev. Albert R. Vail. The new year is opening very prosperously. Last Sunday morning the students crowded the church almost full. In the evening a large number met for an informal supper at six with the Unity Club and at seven joined in a most exhilarating discussion on "The Servant Problem and the Relation of Employer to Employed." Some lingered for an hour after the meeting closed so eager were they for the discussion. The Unity Club uses this month Jane Addams' book as a point of departure in their study of social problems. Next month they will take up Rauschenbush's "Christianity and the Social Crisis."

MISSOURI.

KANSAS CITY.—All Souls Church, Rev. Vernon M. Cady. On the 18th of October the ladies of the Alliance brought Mrs. Carrie Jacobs-Bond of Chicago, the composer and entertainer, for an evening. After paying all expenses, about a hundred and thirty dollars was cleared. The Young People's Thalian Society brought Mrs. Charlotte Perkins Gilman from New York to deliver a lecture on "Our Brains and What Ails Them." The night proved unpropitious, but a little more than expenses was cleared and the church gained additional reputation for bringing first class people to Kansas City. The ladies are reviewing some volumes of the A. U. A. publications. A large bundle of children's new made clothes was sent to the Provident Association at Christmas time.

ST. LOUIS.—Church of the Unity, Rev. George R. Dodson. The most successful experiment in our work is the minister's class for young people. In place of an extended course covering the year the young people are offered special short term courses of eight or nine weeks twice in the year. Among the courses given are "The Evolution of the Christian Church" and "The Unitarian Church: Its History and its Leaders." We are just completing the longest of our special courses, a series of studies in Comparative Religion. The definite aim and limited term seem to result in greater interest than is usually secured by the ordinary methods.

IOWA.

CHEROKEE.— Unity Church. Friends of liberal religion in Iowa rejoice to learn that services have been resumed at Cherokee. Rev. Manley B. Townsend of Sioux City, goes there every other Sunday. A serious loss to this society was narrowly averted Sunday, January 2nd. Just before the service the assembled people discovered that the church was on fire. Prompt action

saved the building. The service had to be abandoned, but occured, as usual two Sundays later. We have a small but fine group of earnest people here at this county seat.

DAVENPORT. — First Unitarian Society, Rev. Manfred Lilliefors. The officers of the Sunday school entertained the pupils and their parents at the Christmas time. This year the pupils gave, instead of receiving gifts, their contributions going to the Industrial Relief. They derived much pleasure from this new feature and also from the raising by their own efforts of $80 for payment on the piano. On Monday evening, January 3rd, the church gave a reception to Rev. Ernest C. Smith, Secretary of the Western Conference. January 5th, the Ladies' Working Society held its annual meeting with a large attendance. The officers of last year were reelected: Mrs. Fred Crouch, president; Miss Gould, secretary. After the business meeting a social hour with refreshments was enjoyed. The Men's Club met January 10th in the parlors of the church. A very interesting address was given by Mr. Frank L. Sessions, Supt. of Orphan's Home — Subject, "Iowa State Institutions of Guardianship." There were 27 members present and supper was served by the entertainment committee of the church.

HUMBOLDT. — Unity Church, Rev. Charles P. Wellman. The minister has recently preached on The Power of Suggestion; The Larger Vision; What Others Say of Jesus — Liberal Jews and so-called Un-believers; Our Tribute to Jesus or the Power of a Short Life; Good Wishes for the New Year. Among the evening services one of the most interesting was on Paderewski,—a paper by Mrs. Mabel Coyle, and selections by Mrs. Don Stearns and a vocal solo by Mrs. D. F. Coyle. The Christmas services were much enjoyed. The most interesting part of the party was the collection of the children's gifts for the Roadside Settlement children, Des Moines. The Christmas Candle and Song Service on Sunday evening following Christmas was much enjoyed and the church was full of parents and children. The Ladies' Circle and Unity Club meet regularly with much to do and enjoy.

IOWA CITY. — First Unitarian Society, Rev. Robert S. Loring. The Ladies' Alliance held a very successful sale and supper in the afternoon and evening of December 14th. Mr. Loring spent the holidays with relatives in the East and Secretary Smith of the Western Conference spoke Sunday, January 2nd. The pipe organ is now being installed and will be ready for use in a week. The Y.P.R.U. has met regularly with a very good average attendance.

KEOKUK.—First Unitarian Society, Rev. M. Rowena Morse, Ph.D. On Jan. 9th, "Baroness von Suttner and her contribution to the cause of Peace" was the subject of a very able sermon given by Dr. Morse. The Alliance conducted a very successful bazaar and supper December 10th. The program of the Alliance was begun January 3rd, Dr. Morse giving a very interesting description of the Calvin celebration at Geneva. January 10th, Miss Merta Mitchell gave an excellent review of Baroness von Suttner's prize work "Ground Arms". The Unity Circle gave a play December 2nd which was well attended.

PERRY. — Unity Church, Rev. S. Louisa Haight. The general work goes on well in Perry. Unity Circle has been doing good steady work and has been unusually well attended. Madam Mary Hallock gave another piano recital in our church lately which was instructive and inspiring. The Emerson Class which meets twice a month, is at present studying Self Reliance.

ROCK RAPIDS.—People's Church. Lay services are continued here every Sunday evening in our cozy church building, and the Sunday school every Sunday noon. Dr. North is reading sermons now of the late Mr. Simmons and they are well enough liked to have an occasional one repeated. We enjoyed a simple but very happy Christmas Cantata in which all the children of the Sunday school took part.

SIOUX CITY.—Unity Church, Rev. Manley B. Townsend. At the recent revival here it was said "The Unitarian minister will sink a million fathoms deep in Hell." This, with attacks on "the moral man," turned to our church many thoughtful people who had never thought of us before, some of whom joined the church on the Thanksgiving and Christmas Sundays. At a recent church supper nearly nine hundred dollars were pledged in a few moments to defray the expenses of shingling the church roof and fixing the chimneys. The Men's Informal Club hold a monthly good fellowship banquet. Questions of civic importance are discussed. The attendance at the last meeting was the largest in the history of the club. There is great interest in the Sunday school on the part of both teachers and scholars. The new "Beacon" lessons fill a long felt want. New members are being added nearly every Sunday. The pastor each month gives an address at the Unity Circle on eminent Unitarians. The last address was on Oliver Wendell Holmes.

NEBRASKA.

LINCOLN.—All Souls Church, Rev. Arthur L. Weatherly. The church is to hold hereafter monthly conferences for the consideration of its affairs. Special music, and addresses and a social time are planned for these occasions. The Students' Liberal Religious Union meets every two weeks. At the last meeting in one of the University buildings the minister gave an address on "University Ideals in Religion." There was a good attendance and interest. The annual meeting of the church was held on January 10. There were good reports from all departments which showed everything to be flourishing in the work of the church. The minister recently made a visit to Beloit, Kansas to give encouragement to the movement there which is under the leadership of Rev. Geo. F. Armington. He hopes to be able to visit there again in the spring.

KANSAS.

LAWRENCE.—The Unitarian Church, Rev. F. M. Bennett. More and more the church is becoming a center for social and musical interests. The Society for the Promotion of American Music recently held a concert in the church at which the attendance was nearly three hundred. A surprise party at the church was recently given to the minister and his wife to celebrate the tenth anniversary of his installation in the church at Lawrence. Gifts and expressions of good will made pleasant the occasion. The regular work of the church grows in interest and importance. The evangelical denominations are increasing their efficiency in this city by sending new and strong men into the pulpits who shall have their influence in this college city. The Presbyterians are to build a guild house near the University in which shall be given religious instruction. In the face of the situation it behooves us to attempt to do more than has been done in the past to influence the students of the University.

TOPEKA.—First Unitarian Church, Rev. J. H. Jones. The annual meeting and banquet of the church is held on January 21. This is made the chief event of the year at which reports are made from all the departments of the work and enthusiasm is gathered for carrying out the plans for the future. It is a truly enjoyable and significant occasion. There are usually present guests from the Lawrence church. The friends of the minister, Rev. Joseph Henry Jones, will be pleased to learn that he and his good wife are the proud parents of a son born on January 2. The church has sent to Mr. Armington, of Beloit, Kansas, an organ which had been put aside to make room for the use of the pipe organ which was given to the Topeka church by the Lawrence congregation.

WICHITA.—First Unitarian Church. Rev. Edward Day. The men of the church served supper on the evening of January 1 to nearly one hundred friends, and so added materially to the treasury. The occasion proved to be

most enjoyable socially. The Semitic Journal for January contained a long textual study by the pastor, Rev. Edward Day.

COLORADO.

COLORADO SPRINGS.—All Souls Unitarian Church, Rev. J. L. Marsh. All Souls Church has been holding its own since September and there has been some increase of interest. Mr. and Mrs. Marsh have had to take the whole responsibility for the Sunday school instruction, but have had good assistance with the music. An esprit de corps is being gradually built up, a difficult thing in a small school. At Thanksgiving and Christmas the Sunday school had part in the regular church service. On New Year's Eve the Woman's Alliance gave a successful party for the school. The Woman's Alliance is having a successful winter. At alternate meetings some interesting article is read and discussed, Dr. Eliot's "Religion of the Future" being the first. The Christmas sale was successful. A Social Service Club meets every two weeks for the discussion of industrial and civic problems. At the next meeting the City Attorney is to speak of "The Working of the New Charter." Recent sermon subjects are "Religion Without the Supernatural," "Unitarian View of the Bible." "Method and Progress of Peace," "After Christmas."

GREELEY.—Unity Church, Rev. Milton R. Kerr. Since the coming of Mr. Kerr a little over a year ago interest in all departments of the church has steadily increased. Two services are held every Sunday, twenty-two members have been added to the church and larger financial responsibilities have been met. A corner lot facing the park has been secured as the site for a new church building. The old property and part of that recently acquired have been sold for $28,500, leaving the church with a choice building site, $8,500 towards a new building and a mansion which can be utilized for church purposes pending the erection of the contemplated building. Rev. T. Clinton Brockway, the former minister, obliged to give up pastoral work temporarily on account of his health, lives just outside the city. With Mrs. Brockway he heartily seconds Mr. Kerr in all his church work.

The Board of Directors of the Western Unitarian Conference met January 7th at 2 p. m. Present, Messrs. Hull, Hawley, Pulsford, Hosmer, Temple, Smith, Mesdames Delano and Lynn, and Miss Buck. The records of the last meeting were read and approved. The following resolution was presented by Mr. Hawley and unanimously adopted by the Board: "Whereas, by the death of Herbert W. Brough the Western Unitarian Conference loses a member who, for thirteen years has served it faithfully and with rare efficiency as Treasurer and member of its Board of Directors; therefore be it Resolved: That we hereby express our appreciation of his business capacity, his fidelity to the interests of the Conference, and his ever wholesome and helpful qualities of mind and heart." It was further voted that a copy of this resolution be spread upon the Conference records and a copy sent to the family of Mr. Brough. Mr. C. K. Pittman of Evanston was elected a Director of the Conference and Treasurer of the Conference to fill out the unexpired term of Mr. Brough. It was voted that the President appoint an Auditing Committee of two members to audit the Treasurer's books. The President appointed Messrs. Hosmer and Smith. Mrs. Delano extended an invitation to the Conference to hold its next annual meeting with the Third Unitarian Church of Chicago. On motion of Miss Buck the invitation was accepted by the Board. On motion of Mr. Pulsford it was voted to empower the Secretary to appoint two other members to serve with him as a committee to prepare the program for the next annual meeting. Adjourned at 3:20 P. M.

ERNEST C. SMITH,
Sec'y.

(*Continued from second page of cover.*)

SHEFFIELD—First Unitarian Church. Hour of service, 10:45 A. M. Rev. C. A. Polson.

SHELBYVILLE—First Congregational Church. Hour of service, 10:30 A. M., second and fourth Sundays of month. Rev. Jasper L. Douthit.

URBANA-CHAMPAIGN—Unitarian Church, Matthews and Oregon Sts., Urbana. Hour of service, 11 A. M. Rev. Albert R. Vail, 1013 W. California Ave.

MINNESOTA.

ADRIAN—People's Church. Occasional services.

DALBO—Dalbo Unitarian Society (Swedish). Rev. David Holmgren.

DULUTH—First Unitarian Church, First Street and Eighth Avenue, East. Hour of service, 11 A. M. Rev. George R. Gebauer, 1209 E. Third Street.

HANSKA—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

LUVERNE—Unity Congregation Church. Hour of service, 10:45 A. M. Occasional services.

MINNEAPOLIS—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. Wilson M. Backus, 803 Mary Place.

SPRINGVALE—Springvale Unitarian Society (Swedish). Rev. David Holmgren.

ST. CLOUD—Unity Church. Hour of service, 10:45 A. M. Rev. Paul D. Dansingberg.

ST. PAUL—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. Rev. John D. Reid, 656 Portland Ave.

UNDERWOOD—First Christian Church (Swedish) Summer preaching station.

WISCONSIN.

HUDSON—The Scandinavian Unitarian Society of Hudson. Rev. A. E. Norman, Hanska, Minn.

KENOSHA—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 426 Park Ave.

MADISON—First Unitarian Society, Wisconsin Ave. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frank A. Gilmore, 117 West Gorham St.

MENOMONIE—First Unitarian Society. Rev. Chas. F. Niles.

MILWAUKEE—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. Walter F. Greenman, 682 Astor St.

IOWA.

CHEROKEE—Unity Church. Occasional services.

DAVENPORT—First Unitarian Society, Grand Ave. Hour of service, 10:45 A. M. Rev. Manfred Lilliefors, 1033 Brady St.

DESMOINES—First Unitarian Society, Eleventh and High Sts. Hour of service, 10:30 A. M. Rev. Gertrude von Petzold, 924 15th St.

HUMBOLDT—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Charles P. Wellman.

IOWA CITY—First Unitarian Society, Iowa Ave. and Gilbert St. Hours of service 10 A. M. and 7 P. M. Rev. Robert S. Loring.

KEOKUK—First Unitarian Society. Hour of service, 11 A. M. Rev. M. Rowena Morse, Ph. D., 514 Fourth St. W.

PERRY—Unity Church. Hour of service, 10:30 A. M. Rev. S. Louisa Haight.

ROCK RAPIDS—People's Church. Lay services.

SIOUX CITY—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

WASHTA—Unity Society. Service and Sunday school every other Sunday at 2 P. M.

MISSOURI.

KANSAS CITY—All Souls Church, Baltimore Ave. and Armour Blvd. Hour of service, 11 A. M. Rev. Vernon M. Cady, 227 Bayard Ave.

ST. LOUIS—Church of Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 N. Newstead Ave.

ST. LOUIS—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 48 Nicholson Place.

KANSAS.

BELOIT—First Unitarian Society. Rev. Geo. F. Armington.

LAWRENCE—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. Rev. Frederick M. Bennett, 1209 Oread Ave.

TOPEKA—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones, 706 Tyler St.

WICHITA—First Unitarian Church, North Topeka and Central Aves. Hour of service 11 A. M. Rev. Edward Day, 3215 Douglas Ave.

NEBRASKA.

LINCOLN—All Souls Church, Twelfth and H. Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly, 1784 S. 25th St.

OMAHA—Unity Church, 17th and Cass Sts. Hour of service, 10:45 A. M. Rev. Newton Mann, 421 Seventeenth St.

COLORADO.

COLORADO SPRINGS—All Souls Unitarian Church Dale and Tejon Sts. Hour of service, 11 A. M. Rev. J. Lewis Marsh, 219 E. Monument St.

DENVER—First Unitarian Society, Broadway and 19th Sts. Hour of service, 11 A. M. Rev. David Utter, D. D., 329 Broadway.

FORT COLLINS—Unity Church. Hour of service, 11 A. M.

GREELEY—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45 A. M. Rev Milton R. Kerr.

PUEBLO—Unity Church, Court and Ninth Sts. Hour of service, 7:30 P. M. Rev. J. Lewis Marsh, Colorado Springs.

SOUTH DAKOTA.

BROOKINGS—First Unitarian Society. Rev. Rett E. Olmstead.

MANITOBA.

GIMLI—First Unitarian Church. Rev. Johann P. Solmundsson.

WINNIPEG—The First Icelandic Unitarian Church of Winnipeg, Sherbrooke and Sargent Sts. Hour of service, 7 P. M. Rev. Roegno Petursson, 530 Agnes St.

WINNIPEG—All Souls Church. Rev. W. A. Vrooman.

WE declare our fellowship to be conditioned on no doctrinal tests, and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of Man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

Resolution of May 19, 1892.

Resolved, That the Western Unitarian Conference hereby declares it to be its general aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement.